

✓ No 20

Mr. SHERWILL's.

S E R M O N
O N

MARCH the 8th. 170⁹.

Being the

ANNIVERSARY
O F H E R

Majesty Queen ANN'S.

Happy Accession to the THRONE.



THE FARMERS
STATION

March the 8. 1796

being the
A. VERSA
OF THE



Mrs. Anne

Happy Addition to the Farm

*Monarchy attended with High Birth
the Best Establishment.*

A
S E R M O N

PREACH'D before the
University of CAMBRIDGE,
On Tuesday *March* the 8th, 170⁸/₉.

BEING THE
ANNIVERSARY

OF HER
Majesty Queen ANN's

Happy Accession to the Throne.

By THOMAS SHERWILL, M. A.
and Fellow of *Christ's College* Cambridge.

C A M B R I D G E :

Printed at the UNIVERSITY PRESS, for *Tho. Webster*.
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By THOMAS SHERWILL, M.A.
and Fellow of Christ's College Cambridge

CAMBRIDGE

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Bookseller in Cambridge. And sold by Richard Wallis, Book-
seller at the King's Arms in St Paul's Church-yard, London 1709.

ECCLESIAST. X. 17.

*Blessed art thou, O Land, when thy
King is the Son of Nobles:—*

IT has been rightly observ'd, by the Masters of Reason, that Moral and Political Aphorisms are of deserved Credit, if usually, and for the most part they prove true: That they cannot universally hold in every instance, is evident from the Nature of Human Actions; which, being nothing else but the uncertain, and, as it too often happens, perverse and unaccountable Determinations of the Will, must for that reason leave a great Contingency in the issues and events of things. Nevertheless, ought they still to be allow'd good in the design and intention of them; because they are all fram'd, or ought to be, with regard to the highest probabilities, and most natural consequences of things; They proceed upon a Supposition, that Men in such and such Cases would always act as became themselves, agreeably to the directions of Right Reason: So that, were it not thro' the Violence of some blind and headstrong Appetite or Passion, that we are at any time diverted from the steady and regular conduct of our Actions, these proverbial Sayings would be verified in every particular. To

B

instance

A Sermon preach'd before

instance in that, of this same Author of the Text, in Prov. 22. *Train up a Child in the way he should go, and when he is old he will not depart from it*; a Rule of singular benefit and advantage to Mankind; for what more likely Method can be contriv'd to engage Men in a Good Life, than to initiate them early in the Paths of Vertue, so soon as Infancy shall give way to the Season of Instruction? Yet this Course doth not alway meet with the like Success; even *Solomon* himself stands recorded in Holy Writ as an Exception to his own Rule. 'Tis not to be doubted that he was train'd up in the Way he should go; for he was under the Counsel and Direction, and, which was more, the influence of a pious Example in his Father *David*; and if this had been too little; yet that measure of Wisdom, wherewith he was endow'd beyond other Men, as also that strict Prohibition, from the Mouth of God himself, to go after other Gods, might have supplied even the defect of Paternal Discipline, had that been wanting; nevertheless, as we find, by that short account we have of his Life, he revolted from the true God to serve strange Gods, and fell into Idolatry. Thus also must it be remark'd with relation to that Political Observation in the Words before us: That, altho' History may afford instances, where Nations have not been happy under Princes that were nobly descended; yet this ought not to infringe the credit of the Aphorism; because the Condition of any people may, at some time or other, be distress'd and pitiable; and yet the particular Form of their Government in no wise faulty or defective. Wherever then Kingly Rule and Authority has obtain'd, so qualified, as the Text mentions, without the happy conse.

1 Kings
6. 12.

1 Kings
11. 4, 5.

consequence there assign'd; whatever in that case may have obstructed the good influence, and hinder'd the desir'd effects of it, ought not to be charg'd upon any suppos'd inconvenience in that particular Form; since it may arise, and upon examination will be found to do so, from some one or other amongst a Variety of Causes equally incident to any kind of Polity whatever. The Truth then of *Solomon's* assertion is not affected by a few exceptions, and that Land may with reason good be pronounc'd happy, whose King is the Son of Nobles.

In discoursing upon which Argument, I shall endeavour these two things.

I. First to illustrate the Truth of the Wise-Man's Assertion the Text.

II. Secondly to apply it to our own Nation, by examining how far our Government resembles that, which He declares most conducive to the happiness of a Community.

I. First to illustrate the Truth of the Wise-Man's Assertion in the Text; and this I shall endeavour by shewing,

I. First, that Monarchy, or where the Supreme Power is lodg'd in the hands of one, is, in its own Nature, the best Form of Government.

II. Secondly, that the Good and Welfare of the Subject is best provided for under this Form, when the Prince is of High Birth, and Noble Extraction.

I. First, Monarchy in its own Nature is the best Form of Government. That Government in general

A Sermon preach'd before

is absolutely necessary for the preservation of Society, that it is the Great Column of the World, the Pillar that supports it from falling asunder, is a truth confess'd by all; at all times by Sober Men, sometimes by those who delight in Disorder and Confusion; for when they shall have serv'd themselves of what either their Ambition, Revenge or Avarice prompted them to; when they have gain'd their end, they desire to rest quiet, and to be unmolested; and it is Government alone that can secure to them this: not insisting then upon this undoubted Truth; I proceed to examine what kind of Government is best able to recommend it self to a Society: And here I shall not descend to a particular comparison of the Advantages, wherein the three usual Forms thereof, Monarchy, Aristocracy and Democracy exceed each other; but only enquire which ought to have the preference of the other; Kingly Government, or a Common-wealth; and which best provides for the Welfare of a Nation; to have the Supreme Power fix'd in one, or in more.

That Monarchy was the most ancient Government of the World, we have the joint testimony of Sacred and Civil History, and it is equally certain that it has been of Universal extent: for there is no People, Nation or Language: but what is, or has been under it; a plain argument that it is most agreeable and natural to Mankind.

Wherever then any Popular Government has obtain'd, if we trace its rise we shall find that it was introduc'd by Ambition and Faction, and founded on Usurpation and Rebellion.

The first instance we have of a popular State was at *Athens*, and not long after, other Cities of *Greece*

the University of Cambridge.

5

ran that way: but what thro' dissentions among themselves, whereby very bad Men came to bear Rule; and contentions with their Neighbours for priority, they never were quiet till they were swallow'd up by the *Macedonian* Empire. The *Greek* Philosopher *Aristotle*, who liv'd near enough to those times, to be acquainted with the transactions of them, has this remark concerning them, that the *first Polity, or Common-wealth amongst the Greeks, after their Kings were laid aside, was of the Souldiery*; so that it appears, they came at last to be govern'd by an Army, a sort of Government not much to be envied or applauded. Should we be oblig'd to consider the *Romans*, who upon the expulsion of their Kings, having erected a Common-wealth, made so great a figure in the World; 'tis well known, they continued not for any long space of time under the same Model, many were the Changes and Alterations of State, many were their Mutinies, and popular Insurrections, and more frequent would these have been, had not their Wars abroad found them other employment.

In short they were never settled, till the Administration of affairs did revert into its ancient Channel, and their Kings under the Name of Emperors did revive. And, which may farther be considered in behalf of the antient way of Rule which they abolish'd; when upon any Emergency, they found themselves constrain'd, as frequently they did, to entrust the Supreme power with a Dictator, so often did they tacitly confess the expediency and usefulness of Kingly Authority; to the remains of which amongst them, they may truly be said to have ow'd all the Greatness they did arrive to; for 'tis observ'd of them, by one of their best Historians, to this

Plutarch.
in *Alex-*
andro.
Justin. lib.
8. cap. 1.

De Repub.
lib. 4. cap.
13. 'H
πρώτη πο-
λιτεία ἐν
τοῖς Ἑλ-
λησιν ἐγένε-
το, μὲν τὰ
βασιλείας.
ἐν τῶν πο-
λεμούντων.

Liv. cap. 1. purpose, that their Liberty consisted rather in having the Consular Authority annual, than that any diminution was made of the Regal Power.

annot. e Repub. nes. If we descend from the *Romans* to our own times, we find, that amongst the Republics now in *Europe*, *Venice* and *Holland* are by far the most considerable: The first of these has had its Dukes for about a thousand Years; and much longer is it since it was erected a popular State, by those, who, upon the Invasion of the *Huns*, deserted their Countrey and their Emperor, and betook themselves to those Islands, and almost inaccessible Marshes, where *Venice* now stands; but then it must be remembred, that for some hundreds of Years, their Dukes had a Sovereign Authority; so that their Wealth and Conquests are not owing to any Excellency there is in their present Constitution. And as to the *United Provinces* of *Holland*, they, for about an hundred years past since the time of their revolt from the *Spanish* Monarchy, have almost perpetually been harras'd by war; and for their continuance hitherto as a State, more indebted to the *English* Monarchy, especially in the Reign of *Q. Elizabeth*, than to any peculiar advantage of their Polity.

But, to forbear all farther comparisons of differently constituted Common-wealths; it may appear from the reason of the thing it self, that Monarchy, in its own nature, is the best form; since it best answers the End of all Government. *viz.* the happiness of the Community.

Now this principally consists in the safety which every individual Member of it doth or may enjoy, and in the quiet possession of what he can justly call his own: And these blessings, so far as Human power can

can extend, are secur'd by the Magistrate's protection of his people from injuries from abroad, and by discouraging all fraud and violence, injustice and oppression at home. For the effecting of which, Monarchy has manifestly the advantage of a popular State.

1. First, as to the more expeditious dispatch of affairs; When Men of equal dignity, and equal power, and, which is natural to suppose, of different judgments meet to consult about matters of concern to the public, and there is none Superior to them, as in the case of a Common-wealth, that can with Authority interpose, either to hasten or determine them; the delays that are occasion'd hereby, do often prove of dangerous Consequence to the State; for many fair opportunities of action have slipt, and are irrecoverably lost, whereby the Public suffers not a little as to its Safety and Welfare.

2. Secondly, Where the Sovereign Power and Authority is lodg'd in one hand; it tends much to the preventing of Faction. It is true indeed, there is no Constitution so perfect, no Nation under Heaven so happy, as to be able alway to exclude this Enemy of the Public peace: However it is equally true, that as Factions portend more mischief, when they happen amongst those, who equally share the Supreme Power, as in a Common-wealth; so are they there more frequent. The very Nature of the Constitution it self disposeth it thereto; emulations and animosities must needs arise from a diversity of judgment as to the management of State-business; and since most are apt to entertain a favourable opinion of their own abilities, they will think themselves slighted, when their counsel is rejected, whereupon faction will ensue to the disturbance of the peace, and

A Sermon preach'd before

and hazarding the welfare of the Nation. And the prevailing party will hardly be restrain'd from oppressing the other, whereby the right course of distributive Justice must unavoidably be perverted.

3. Thirdly, Government by one is more advantageous to a State, than when many rule: because the Interests of King and People are so nearly related, that they mutually support and uphold each other. In a Common-Wealth it can scarce be, but that a Separate Interest, distinct from that of the Public, shall be carried on by those who divide the Supreme power; and proportionably as this is advanc'd, the public interest must be depress'd. Ambition, to which, He who hath set bounds to the Sea, hath set none to this, is not very apt to let a man rest content with an Equality, when he conceives it in his power to mount above it; but will instigate and spur him up to endeavour after a Superiority; for the compassing whereof he will be put upon such methods, as either are themselves injurious to the Common-weal, or productive of an end that is so: Whereas under Monarchy, whatever ambitious struggles there are between Subject and Subject, these rarely, or never tend to the endangering the whole. The Sovereign power being committed to one, prevents all contest on that side, and for a Subject to dispute the matter of Supremacy with his Prince would be most unnatural and monstrous.

In short, under a Monarchy well-constituted, the Safety and Interest of King and People are so twisted and complicated, that the one cannot be Great and Happy, while the other is oppress'd and miserable; What promotes the peoples good, and causeth them to encrease and flourish, tends at the same time to
advance

advance the Honour and Dignity of the Prince. *In* Prov. 14.
the multitude of people is the Kings Honour, but in 28.
the want of people is the destruction of the Prince.

II. Secondly, The Good and Welfare of the Subject is best provided for under Monarchy, when the Prince is of High Birth and Noble Extraction.

I. First, because this qualification doth naturally dispose Men to a certain Greatness and Generosity of Mind, which will hardly suffer them to stoop to any little Arts and Projects of encreasing Wealth and Power, by burdening others, or to handle in an harsh and arbitrary way the Lives and Fortunes of those that they are under them.

Magnanimity, or a Generous Temper is a fit Foundation, whereon to superstruct several excellent and useful Vertues, particularly Benevolence, Clemency, Munificence and the like; it teacheth to despise danger, and will difficultly be brought to submit to a mean and base action upon any Sollicitation. Besides, where one has all along been accustom'd to an High Station, as those of Noble Parentage have, the Mind meets with nothing to surprize or disturb it on this hand, or to hinder the right discharge of the Offices of Government; whereas on the other hand, should one of mean and low rank on a sudden be exalted to the Top of Regal Power, and set upon the highest Finncle of State, it is great odds, but that by this strange height his Head turns round, and he becomes Vertiginous; by this, to him immoderate, Dose of Honour and Dignity, his Mind becomes intoxicated; so that he neither knows himself, nor those about him; and altho' by degrees the Seifure should wear of, and the Fit abate; yet it usually leaves behind such a lasting Tincture of in-

ὁ μεγαλό-
 ψυχος
 πείσας συλ-
 λαβὼν ἔχει
 πρὸς ἀρετῆς.
 Ethic. Ni-
 comach.
 Lib. 4.
 Cap. 5.

A Sermon preach'd before

supportable pride and haughtiness, of vanity and untractableness, as would render him sometimes uneasy to himself, and at all times so to others.

II. Secondly, a Prince of High Birth is best qualified for Rule and Authority; because such are educated and train'd up from their Infancy in the Art of governing. The Vulgar have been apt to imagine that a Prince's life, of all other, is the most unactive and slothful, wholly spent in Ease and Luxury, in Softness and Delights; and because, by their eminent and most illustrious Station, they are advanc'd far above the want of any of the Conveniences and Accommodations of Life, they conclude them to be totally exempt from all trouble and distraction, from all manner of care and concern, even to that degree, as to have no occasion for thought and reflection any farther, than as it serves to make them conscious of their happy Condition. But they who discern things in a better light are fully perswaded that the Station of Princes is not more High, than their Office is difficult to discharge aright. The Affairs of a Kingdom are matters of great moment, of mighty weight and importance; and therefore require great skill and dexterity to manage them. The Matters they consult about are often of a perplext and intricate nature, the Enterprises they undertake are sometimes arduous and extremely difficult; so that Prudence and Experience seem absolutely requisite to produce a right understanding of, and to enable for the more ready dispatch of State-Business. And it may as well be imagin'd, that a poor unexperienc'd Peasant just taken from rustick Employments is capable of guiding a Ship a long Voyage, as that one unacquainted with Political Wisdom, and untaught the Art of Governing is qualified

qualified to sit at the Helm, and undertake the Steerage of the Affairs of a Kingdom. For these Reasons amongst others, it is expedient for the Peace and Happiness of a Land, that its Prince be of High Birth and Noble Extraction: Hereby Princes have the advantage of other Men to govern aright, and are best furnish'd with Art and Strength to weild and manage the weighty Concerns of the State, for their own Honour, and the Peoples Good.

II. Secondly, I proceed in the next place to apply the Assertion of the Wise-Man, in the Text, to our own Nation; by examining how far our Government resembles that, which He declares to be most conducive to the happiness of a Nation.

And first, whereas Kingly Government is requisite hereto; This our Island of Great *Britain* has been, from the first Notices we can trace thereof until this time, under a Monarchical Form. The *Romans* upon their Entrance, found the Southern part of it divided into several petty and independent Kingdoms; the Northern at that time was not so well known; yet we never hear of any other than Kingly Government there. Upon their quitting their Conquests, the *Saxons* soon enter'd, and erected an *Heptarchy*, or seven distinct Kingdoms, which continued till about the beginning of the Ninth Century, when they were united into one. Thence unto the present time, under *Saxons*, *Danes* and *Normans*, Monarchy, and no other Form, has flourish'd within this Realm. 'Tis true indeed, that about the middle of the last Century, there were found amongst us wicked Men, Sons of *Belial*, fearing neither God, nor the King, who, out of a pretence of establishing a more pure Religion, *transform'd* themselves like him, whose Agents they

Cæsar de bello gallico lib. 5.

A Sermon preach'd before

were, into *Angels of Light*, and overthrew all that was Good or Sacred.

Then was it that Monarchy lay bleeding, and, for about the Space of twelve Years, was forcibly kept out from its ancient Abode and Seat of residence; and blessed times, without doubt, they were; when *every man*, there being *no King in our Israel*, did that *which was right in his own eyes*; times of great Disorder and Confusion, unsettled and tumultuous, as appears by that Variety of Schemes and Models of Government, which, in the space of so few years, did obtain; in a word, what thrô jealousies and suspicions on the one hand, and fears of having their designs detected on the other, the Nation never found rest or quiet, till Church and State were again fix'd upon their proper and respective Basis's, Episcopacy and Monarchy.

And such is the present Constitution of our Monarchy, as might well render it, when known and consider'd of, admirable in the judgment of all but those, whose Spirits are so low and abject, as to delight in their slavery; or such as have been train'd up in such nice, but mistaken Notions of freedom, as to think all Orders and Injunctions proceeding from a single Authority, without their Consent, as so many encroachments upon their Liberty. The Prerogatives of our Monarchs are sufficient to render them Supreme and Sovereign with relation to their Subjects, and Great and Potent in the Eyes of Neighbouring Princes: on the other hand the priviledges of the People are so very considerable, that, if they know their own good, their Condition considered as Subjects must be easy to themselves, and such as might be envied by those of other Nations. The Power of our Prince is such, that, while the Subject keeps himself

himself within the bounds of Duty and Allegiance, the Government cannot be Popular; and the Concessions of former Reigns, which have pass'd into Laws for the security of the People, and thereby become so many limits and boundaries to prevent the immoderate growth of Regal Power, and keep it from swelling to that degree, as to become altogether absolute; those Concessions, I say, that have been confirm'd, ratified and establish'd by the *Legislative*, are so great and advantageous, that, while any respect is paid to those Laws, there can be no such thing as Tyranny.

In short, the *British* Monarchy is so well mix'd and temper'd, as from thence must arise a firm and vigorous Constitution of the Body Politic; not such indeed, as will alway secure it from being distemper'd, not such as will constantly preserve it from the danger of being convuls'd: For it is here as in the Body Natural, whose Constitution, let it be never so robust, sound and healthful, is now and then by the combin'd force of some peccant and malignant Humors alway lurking within, assaulted and shaken, and its regular motions disturb'd, and sometimes to that height doth the disorder proceed, as to loosen and dissolve the whole Frame and Fabrick of that noble and admirably contriv'd Machine, the Humane Body: But then, as the being subject to Diseases and Death, is no objection against the wise and excellent contrivance of Man's Body, for the several ends and purposes to which it was design'd; so neither ought the Miseries and Calamities that some time or other the best Constituted Nation may undergoe, be urg'd against its particular Form; since in all Bodies Politic, there are never wanting Members corrupt and unsound, Men of restless and ungovernable
Spirits,

A Sermon preach'd before

Spirits, turbulent and malicious, factious and seditious, extremely fond of Innovations, and never contented under the present management of Affairs, let the Administration be what it will. Whatever commotions then shall arise from this cause, to vex and disturb a well constituted State or Community, to destroy its peace and quiet, and put its *foundations out of course*, are to be charg'd on nothing else, but the follies and petulancies of men: Whatever mischiefs may formerly have arisen within this our Kingdom, either from the busie Plots and Machinations of ill-principled Men on the one hand, or from any false Steps that were taken, and Errors committed on the other hand, they must still leave our Form of Government blameless, since it is of the same kind with that, which is declar'd by *Solomon*, and by a greater than *Solomon*, if we consider who indited his Writings, to be naturally conducive to the Peace and Happiness of a People.

Secondly, it is requir'd in the next place in order to this great End, that the Monarch be of High Birth, and Noble Extraction, and this is not wanting in our Case. For our present most Gracious Sovereign Q. A N N, whom, as on this Day, God was pleas'd to set upon the Throne of her Ancestors; for which cause we are here assembled to pay our most just tribute of praise and thanksgiving to him that *ruleth over all the kingdoms of the Earth, to offer Sacrifices of sweet Savour unto the God of Heaven, and to pray for the Life of the QUEEN*. Our present Sovereign, I say, has a most indisputable claim to that qualification requir'd in a Prince, to make the People happy; of being one of High Birth, and Most Noble Extraction. Her Descent is counted from WILLIAM the Conqueror, by Eleven interme-

intermediate Kings, and, by another branch of that Line, from the long Race of our *Saxon* Kings; and related is she to Seventeen Kings and **Queens** besides, who have all sway'd the *English* Sceptre, several of whom stand most deservedly renown'd in History, for noble and valorous Achievements, for subjecting *Scotland*, for subduing *Wales* and *Ireland*, for their great Victories gain'd in *France*, and for the Conquest of that Kingdom; as also for Great Piety, for the accomplishing of highly useful and worthy designs.

For instance, in the Reign of **EDWARD VI.** a Prince of a towardly disposition and pregnancy, and one who was early acquainted with Vertue, was the Reformation of Religion begun here in *England*. In his reign, notwithstanding what steps were made that way by his Father **K. HENRY VIII.** must the *Era* of the Reformation be fix'd; then it was that it took footing, and by degrees made a fair progress; but by reason of the short period of his Life, and the opposite Methods made use of in the next Reign, it was discountenanc'd, retarded and quash'd, till the Succession of **Q. ELIZABETH**, of Glorious Memory, to the Throne; when it was again vigorously promoted, and the Glory of perfecting and compleating, of settling and establishing so great a Work was reserv'd to her times. In her Reign was Religion restor'd to its pristine Purity, and our Church constituted in a mean equally remote, as well from the Errors and Superstition of Popery, as from the Indecency of Fanaticism; and is, at this time, the Glory of our own, and the Envy of Reform'd Nations abroad.

So long then, as Pure Religion has any worth or value in it, so long as the Worshipping of God in the Beauty of Holiness is a priviledge desirable by all wise
and

A Sermon preach'd before

and good Men: so long ought that prudent provision that was made for the effecting these things, and securing these advantages to Posterity, so long ought it to reflect a Lustre and Brightness upon that Reign.

But to come nearer home. If pure Religion, if *the Faith which was once delivered to the Saints* is not only desireable, but recommended as an Object to be earnestly contended for, if a Decent, regular, true, primitive and Apostolical way of Worship may be allow'd to put in any claim for a maintenance and preservation, wherever it happens to be establish'd; then the Name and Memory of another of our Monarchs, CHARLES the I. the Royal Grand-Father of Her present Majesty, doth loudly call for a most Honourable place in the Everlasting Records of Fame; who in Defence of the excellent, and, in essentials divine Constitution of our Church, fell a Sacrifice to the outrage and malice of the greater, but rebellious, and inhuman part of his Subjects; a Prince he was of true Heroic Worth and Goodness, and deservedly to be esteem'd one of the Chiefs in the Noble Army of Martyrs: So fell this Great and Godlike King, and together with him, in a manner, all Faith and Loyalty, Truth and Justice, Honour and Vertue, Fidelity and Honesty, and were lost from among Men; till by the Happy Return of his Son King CHARLES II. to his Kingdoms, they began to revive and flourish again in the English Soil.

And now I should hasten to the proper, and peculiar part of my business at this time, which is, with all due Veneration, to approach the Person of living Majesty, at such a becoming distance, as to be able to take some view of that more lovely and graceful Character our QUEEN has from her Vertues, and moral Endowments; for the other,
that

that I mean of High Birth, and most Noble Descent, tho' it be requisite, as we have heard, to the well governing of the People, is apt to dazzle only; but this to charm the eyes of the Beholders: But I cannot consistently with the Obligations of common Gratitude, pass over in silence the Memory of that Renowned Prince King WILLIAM III. Her Majesties immediate Predecessor, whom Almighty God, by a wonderful Revolution of Providence, was pleas'd to make the happy Instrument of securing to us our Liberties and Properties at a time, when they were deeply threatned by some Zealots of the *Romish* Perswasion; who taking Courage from the proceedings of those times, fully expected to divide the Spoil of us, and with open Mouths stood ready to devour us: But blessed be God, who gave us not over *as a prey to their teeth*. The several projects that have been laid by that Party for the ruine of our Church and State, by the watchful providence of him, that keeps our *Israel*, have come to nought, their designs have prov'd abortive, their attempts unsuccessful; and, unless by a most unworthy Carriage, and rebellious Behaviour we forfeit the Divine Care and Protection, and provoke God to deliver us into the hands of our Enemies, we have still sufficient reason to conclude that under the wise Conduct and Vigilance of our Great QUEEN, they will ever be baffled and defeated in all their Plots and Devices, and that no weapon form'd against our Church by any of Her Enemies either abroad or at home shall prosper.

For the better encouragement of this our Hope let us cast our Eyes for a while upon the Character of Her, whom Almighty God, by a great, and distinguishing instance of his Favour to us

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ward,

A Sermon preach'd before

ward, was pleas'd to preserve for our good, after that almost fatal wound, which our Sins had caused him to inflict on Her, by cutting of the fair and only surviving Branch of Her Stock, and thereby blasting the Hopes, the very promising, tho' distant Hopes the Nation conceiv'd, of enjoying hereafter a Prince of Her Body, in whom all the Qualifications and Accomplishments requisite to render himself Great, and his people Happy did seem to meet and center; to preserve Her, I say, for our Good, and to advance Her to the Imperial Crown of this Realm; and also to support and comfort Her under a late severe and sore Stroke She receiv'd in the Loss of one, whom all the Sacred Ties of Love and Duty, Affection and Interest had endear'd to Her, in as high a degree as History can parallel. To consider Her both in Her Royal, and Personal Capacity; as a QUEEN, and as a Christian; every way we shall find great reason to bless God for the many signal Advantages to be receiv'd from so Great a Princess.

I. And first; if we consider Her in Her Royal Capacity as a QUEEN, there are none of Her Subjects, but from whom a sense of Gratitude, as well as a regard to Truth, must extort this Confession, that the Ease and Happiness, the Good and Welfare of the People committed to Her Charge are Her daily Study and Delight. They, who by reason of their principles never were, nor can be great Admirers of a Monarchical Government, such, I mean, as under a pretence of greater Edification divide from us; even they, if they would act ingenuously, since they are indulg'd the free exercise of their respective ways of Worship, ought, not only to forbear all manner of complaint, but to make this fair acknowledgment;

ledgment; that the Liberties they enjoy, are more than they deserve, because more than they themselves would give heretofore, when the orderly course of things was inverted, and they were uppermost. But these Concessions do not more loudly proclaim the tender and compassionate care and concern our QUEEN has, for the ease and quiet of all Her Subjects, than that pious Provision, She was pleas'd to make, by devoting a branch of Her Revenues, for the more liberal subsistence of such of the Clergy, whose Benefices were so small, as of themselves scarce to be a Competency, doth Her Royal Bounty and Munificence, a pious Provision, I term it, since it tends to the advancement of God's Honour, and the good of his Church; the one is alway concern'd for the comfortable Condition of his Priests, who upon several accounts stand more nearly related to him than other Men, and the other is promoted when his Ministers are not only encourag'd, but better enabled for the right discharge of their Sacred Office. Thus thought that good King *Hezekiah*, when *he commanded the People, that dwelt in Jerusalem, to give the portion of the Priests and the Levites, that they might be encourag'd in the Law of the Lord.* ^{2 Chron. 31. 4.} But these instances concern a particular order and sect of Men only; give me leave to mention an Act of the present Reign of so public and extensive a Nature, as, in the intention of it, to be contriv'd for the good of two Kingdoms, I mean, the Uniting of *England* and *Scotland*.

How far Posterity shall own it self indebted to the pious Memory of our QUEEN for effecting and accomplishing so great a Work, or what will be the consequence and issue of it in times to come, none with certainty can predict, or, with modesty, can pretend

A Sermon preach'd before

to do so. However it must be acknowledg'd, that what was design'd thereby, is as just and honourable, as it is manifest and visible to all, *viz.* the strengthening of our Interest against the Common Enemy, defeating the hopes of the *Pretender*, by engaging *Scotland*, many years hence may it be, to submit with our selves to be govern'd by one and the same Prince, of the Protestant line of Succession; the preventing much Blood-shed, the usual and horrid effect of Quarrels and Contentions between Princes; which, upon a Supposition that this our Island should again, as otherwise in all probability it would, be in the possession of two Independent Kings, would almost unavoidably arise, as well from the mutual jealousies they would conceive, as from the actual Encroachments that would be made upon each others Territories. These designs seem calculated for the good of the present, and for the advantage of succeeding Generations, and should the Union in Times to come prove a means of the farther strengthening the Walls of our *Jerusalem*, and of enlarging the Borders of our *Sion*, its Effects would still be more happy and glorious, not only that hereby the Decent and Orderly way of God's Worship, would be permitted to diffuse it self; but that our Interest, being then the same in all respects, would be found at last, notwithstanding all the fine Harangues that have been made to that purpose, to be much the strongest Cement of all, to unite us in Affection toward each other.

Or should we consider our *QUEEN* in Her personal and private Capacity, as a Christian, we cannot but acknowledge that She adorns the Throne She possesseth, and, by Her rare Vertues, and those most graceful of all other, the moral Endowments
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of Her Mind, doth reflect upon it as much honour, as She receives from it. Her Piety towards God, and that unaffected Devotion She alway discovers in his Worship and Service, are arguments of a steady and well-compos'd mind, which, amongst all the *Insignia* of Power and Greatness, is still conscious of its own Dependance, and never so far elated by the Splendor of a Crown, or the thoughts of being tributary to no power upon Earth, as to forget to pay its just Homage to the King of Heaven.

An Example so bright and shining as this, cannot surely fail of some influence; so that what the QUEEN of the South pronunc'd upon her View ^{2 Chron.} of Solomon's Court; *Happy are thy Men, and happy* ^{9. 7.} *are thy Servants, which stand continually before thee, and bear thy Wisdom,* may with greater advantage be applied to the Court of our Sovereign. Happy are they who stand continually before thee to see thy wisdom; the true wisdom so often mention'd in his *Proverbs*, which by Her great Example, She may more effectually teach, and more forcibly inculcate; than that wise King could do by his Dictates. The Honour and Credit that redounds to Religion, in having so great a Princess for its Votary, is sufficient, one would think, to recommend it to those, whom Religion it self by all its other charms was never able to affect; at least to gain it so much esteem, as to be thought fashionable, and such as would not discredit any one, were he to put it on. However, be they many or few that are careful to model their Actions by this Royal Pattern, yet it may with truth be affirm'd, that the Vertues of our QUEEN have been hitherto of advantage to those who would not imitate them; since they have been a means of deriving blessings from Heaven upon the

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A Sermon preach'd before

Community whereof they are Members, and in the good of which they cannot chuse but share.

To the pious and religious Conduct of Her Life, under the Divine Providence, not derogating in the mean while from the Conduct and Bravery of our General and of his Rival, are owing the many Signal Victories we have been blest'd with: 'Tis for this, that God is pleas'd to *gird Her with strength unto the battel, to subdue Her Enemies under Her*; Enemies, which no Ambition of Hers ever made so, no Invasion on Her part of their Rights and Dominions has rais'd them up against Her; 'tis for the Defence of Her most just Title to these Crowns, and, which are equally dear to Her, the Liberties of *Europe*, and, which is most dear to Her, the Purity of Religion, no where so well preserv'd and maintain'd, taught and practis'd as in the Establish'd Church, that they are Her Enemies; but they have not been able to stand against Her; She, as a Sovereign, *has power with God*; and when Her hands are lifted up in Devotion, the Army of our *Israel* prevails. And indeed, Supplications, Prayers and Intercessions put up at the Throne of Grace, by any of God's Vicegerents upon Earth, who, as it is their glory to resemble him in Sovereignty and Power, have, to their greater glory, been careful to resemble him in his more lovely Attributes of Goodness and Mercy; Devotions paid by Princes thus qualified, cannot chuse but be of mighty force and efficacy in the Court of Heaven. When Vertue surrounded with all the Temptations that Wealth, Power and Grandeur are attended with, shall yet keep its Station firm and unmov'd, it evidenceth its rise to be from a true and noble Principle of Heroic Goodness, and such must alway be highly valuable

luable in the Eyes of him that judgeth right, that *standeth in the Congregation of the mighty, and judgeth among the Gods.* Such, we see, are the Vertues of our QUEEN, and such is the Constitution of our State, that nothing less than a Divine Infatuation can render us unhappy in a Political Sense. It must be confess'd indeed, that two things there are, that seem at present to eclipse our Happiness, and hinder it from appearing in its full Splendor, as otherwise it might. Psal. 82. 1.

First, we are engag'd in an expensive, tho' necessary, War with a most ambitious and aspiring Monarch, whom neither Honour, Justice nor Faith have been able as yet to restrain from invading the Rights and Dominions of his Neighbours, and disturbing the peace and quiet of *Europe*: But, thanks be to God, he has hitherto had little cause to boast of any triumph over us, nor, in humane probability, ever will have. In the next place, Religion seems oblig'd to take the Field, and receive the open and insolent attacks of Atheists, Infidels and Heretics, and too many are they besides, who say, in their Hearts, of our Church, as the *Edomites* openly did of *Jerusalem*: *Rase it, Rase it even to the foundation thereof*: Yet notwithstanding this, we have confidence in God, thro' the Vigilance and Conduct of Her, who is the Great Patron of our Religion, and Protector of our Church, and Nursing Mother of them both, together with the Assistance of such of Her Subjects, whose eminent Station doth enable them to serve, as well as their Zeal obligeth them to wish well to the Interest of both one and the other, that Religion will be able to maintain its ground, and that our Church may still lift up her Head above her *Enemies round about*. What remains. Psal. 137. 7.

A Sermon preach'd before

mains then, but that, as in point of Interest as well as Duty we are bound, we put up our earnest addresses to the King of Kings, and Lord of Lords, that He would vouchsafe to bless and protect the Royal Person of our QUEEN, that He would continue to inspire Her with Light and Wisdom from above, that He would be pleas'd to prolong and prosper her Reign, that He would direct Her Counfels, and *teach* Her *Senators wisdom*, that He would still crown Her Arms with success, and, in his own good time, grant us an honourable and lasting Peace, in one word, that He would make us a wise, and then we cannot fail of being an happy People.

To him that is able to do this, and *exceeding abundantly above all that we ask or think*:

To him, &c.

FINIS.

